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CLASS OF 1915

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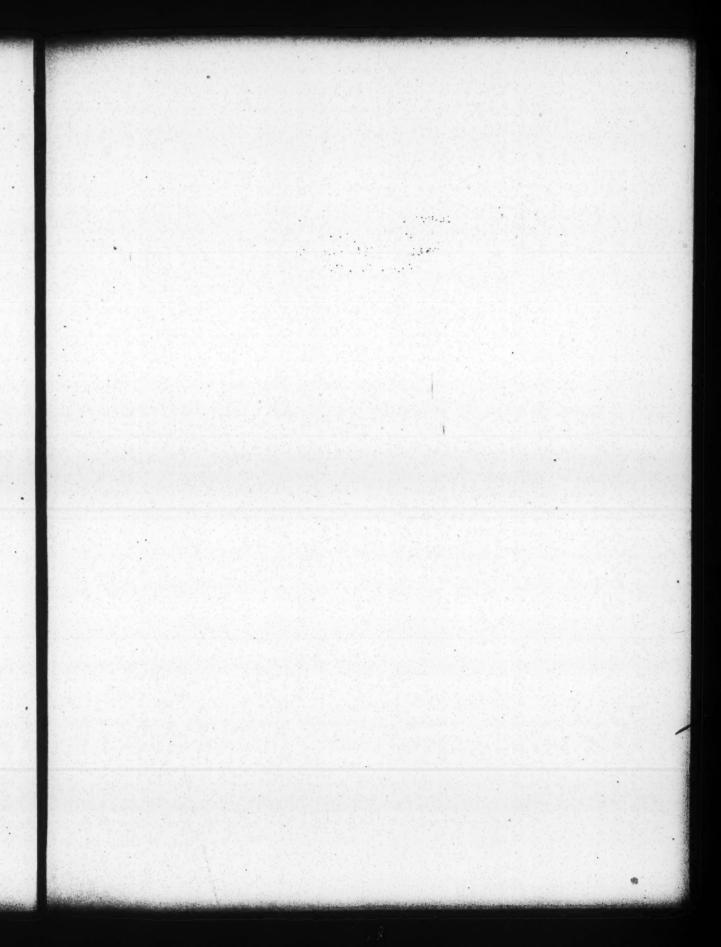
MARCH 30, 1918

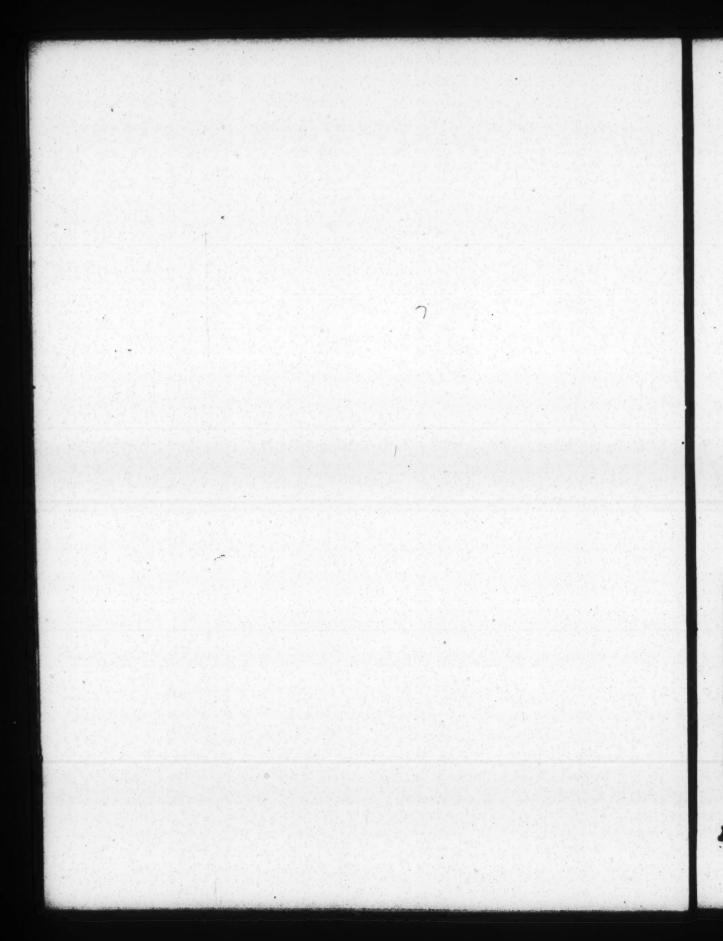
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august 22 1932





FIVE LOOKES Over the PROFESSORS of the ENGLISH BIBLE.

Wherein is shewed the infinite indiscreet Invention, of inconsiderate, inveterate discreet Invention, of inconsiderate, inveterate tion of this Gospel, which we all say, wee doe Protesse to believe.

Wherevero is added, the Emplife Protestants Resolution.

Published by LEVER HUNARRY.

Whilst me about nice pounts of Scripture strive, The Rape would us quite of the Scripture shrive.



me 9, ondon Printed for George Lindsey, 1641

Five Look Es over the Professor the English Bible.

He Embleme which you fee on the title of this Book, doth very fitly represent unto the view of all men, the present condition of the Church of England, as it now is full of diffraction, and trouble. In the view whereof. who foever pleafeth to cuft their eyes on the Bible, as it there stands opened (which is vertice Dei, Gods on world revealed unto us; to teach us, for the falvation of our foule) to be veiled with fo blacke a mist, that there is now great difficultie found in the true reading thereof even as these was many difficulties under the Law, till the veile was taken away, to is there now so great a veile, or rather vanity, of humerous Inventions under the Cospell at alls day in the Church of England, that (wird they remaine) the true Protestant Religion, is exceeding difficult to be truly professed. Is it not a miserable thing that when England is at peace with all the world he fould thus quartell with her felfe? and labour with the Spider to weave out her owne bowells what England that hath the most absolute Prince of Piety in all the world! art thou so evil to be at enmits with thy selfe? thou that hast called the wife. Sease the ever face art than distribute that haft that haft the wife. Sease the ever face art than distribute thou for rude! Oh Ember the glove of the world what wanted than Chat other National what wanted than Chat other National what wanted than Chat other National what wanted than Chat other hou defire more as God; her he hath done for thee! Other take heed poore England that then doft not provote God to leave thee, and the tribute that then done from thee towards trutts plantable to peace, and learne to have God.

News of still related to course Timber

I. On the right hand at the bottome of the Richard, you may behold an Analogues, laying claime to the Bible with one hand, and bolding an Olive branch in the other, his laying hold to pull the Bible to him, doth shew that he makes Religion his pretence, and desires the Bible to be the judge of his cause: And the Olive branch in the other hand doth declare unto us that great Mexime of their doctrine for the Anabaptists teach, that whereas they seeke to have a government of the Church in England, to be as it is in Holland, by Lay Elders independent to the Church of England, and that none but believers shall be of their congregation; nor infants baptized untill they can give a reason of their faith, or even they hold it not lawfull to seeke it by the sword by blood, or by disobering authority; but one lyto use the lawfull spirituall armes and weapons of a Christian namely faith and patience, and by prayers to call upon God that it may be so.

doth likewise demonstrate unto us, that the Brapails doe also pretend Religion for all their tenents, actions, wayes, who
are verily persuaded that they are the true Church; and there,
fore doe admit no unsanctified person to be of their congregation, they desire to have liberty of conscience, to serve
God without Ceremonies, or precepts of men, & to the end
they may not be hindred; they desire an independant Church
where they may freely assemble, severcise after their own difiplane, in the pursuit whereas the club that is in his hand doth
hew that he will light for the Religion which he prosessed,
he mowhit discouraged thereas; but counts it an honour to
infer for Religion, being mightly perswated that all who are
of of his opinion are ungodly and reprobates.

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III. The great Arminian, that stands on the left hand of the moleme doth new by his pulling of the noise, that he also presents to seeke to do all things according to the Word of

God, and these tenents he stands out soutly for, viz.

Y That Bishops, be they never to wicked, are ture Divino.

2 That the government of the Church of England, as it now stands by Archbithops, Bishops, &c. is so holy a government, that it is a fin to alter it.

2 That the discipline which the Prelates establish, be it

what it will, is fare Divino.

4 That all the Ceremonies of the Church of England, bind the consciences of the people to be subdued under them.

5 That Christ is not originally God, some of them have

taught,

6 That the Scriptures are not the onely meanes, concerning God, of all that profitably we know, and that therefore we must build our faith on that construction which the Prelates of the Church make of the Scripture, to prevent private construction thereof: as the Bishop of Torkes Chaplaine, and divers others have affirmed.

or refuse any particular object, what soever presented unto it and so consequently to be leeve, that mens naturall workes, or to do that which Nature tellering (without grace) must need be acceptable to God; as some of our Bishops have taught.

Word of God, and from thence to draw arguments to take all things upon trust from the Church, what soever they establish. How dangerous this doctrine is to overthrow the Fundamentals, and principles of a Christians faith, let all menindge?

9 That a man may doe workes, in themselves absolutely good, and acceptable in the sight of God; as they all main-

taine.

indeed, where according to his indeement he finds a person as he conceives to repent, and believe; a proud Arogancy.

11 That

conformable to the Ceremonies of the Church: as a Lecturer in Cornhill, and others have taught.

12 That to be preserved from all sin in this life, is not im-

possible.

family of Christ, and some members of that Church amongst us, are the Kings best subjects, as Master Squire of Shoreditch, and others have preached.

14 That Idolatrous wicked Hereticks are members of the visible Church, if they be not excommunicated, as it hath him

often raught in Pauls by some of the Arminians.

15 That there is in Orders given an indeleble Character.

Altar, and not on a Table.

17 That the reall presence of Christ is visible in the Bread

and Wine after Confecration.

18 That the Latin Service ought to be in Churches, as

it began to be used in S. Johns Colledge in Cambridge.

instruments of Justification, that they are as necessary in their lefter, and no lesse required then beliefe it selse; as they often have declared in their Sermons.

20 That Sunday is no Sabbath, as Doctor Paclington hath

These and many other things have they laboured to bring into the Church, contrary both to the Scripture, and the rue Protestant Religion, prosessed and taught in the Church send and, scotland, and all other Resormed Churches.

The Sword which the Arminian beareth in his hand doth shew, that hee is a man that delighteth in blood, who for the avencing of his owne humour, cares not how much blood is spile. The Arminian (in a word) is one, who having gotten both Swords into his hands over the Protestants, would

A 3

foone

soone fight for the Pope with the one, and against the Protestant with the other; he is like the Tarrars, to the Otheman House amongst the Turks, and fights for Rome, expecting to be a Roman; I pray God roote them out of the Ghurch of

England, and grant us peace.

1111. On the right side of the Picture you may see an homest-hearted Protestant weeping; whose tender eyes sendforth aboundance of teares meetly kneeling upon his knees; who being grieved to see Religion clouded thus by cavilling, hee labours to know God truely out of his holy word, and therefore labours to remove the veyle; that obscures it from our eyes, he is not grieved for himself alone, but for the dishonour done to God, neither doth he weepe because he is grieved, but because the Church of God is so distracted, hee slies not to men, but to God, prayeth not for blood, but peace, being grieved to see poore England thus languish.

V. The Pope which you fee behind the Bible, doth thew unto us what a danger the Church of God may be exposed to (if God doe not helpe us) for the Pope is glad of these distractions amongst us, and would now take the opportunity to snatch away the Bible from us, he would sale take our Religion away; but we hope to send him backe against to kome with a powder, not like that in the Bishops Canons, stuft with nothing but Paper, but the sword of the Spirit of God, with which we hope he (both root and branch) will be utterly rooted out of the Church of England, which God grant.

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The Protestants Resonation.

OH England, thous have femich, and happy Nation, God lookes from heaven bigh, beholding every thing, Fall downe and pray aloud, the Lord bleffe Charles our King.

Religion in thy Churches hath beene tanght most free, Above this fourescore yeares, and Milit is me see, Sa that the Romish Rabble, have not power to bring Their doctrine in, then pray, the Lord blesse Charles our King.

Long time this Land bath now beene fil dwith peace and plenty.

Now we are full, doe we forget? are we so dainty,

That we shall quite neglect our selves? no I will sing,

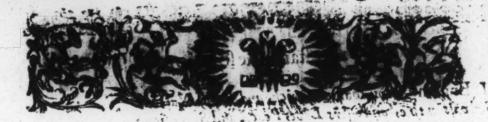
Whilf I have dayes to live, the Lordblesse Charles our King.

King Charles, thou art a Royall Prince, and does declare.
To all the world, thy grodnesse, vertue, love, and care.
All Princes stand amaz'd to beare thy praise to ring,
All true bearts daily pray, the Lord blesse Charles day Ring.

It is a bleffing great that Godbath England some To thee so grave, so godly, wise, a Parliament; Can England more defire, then thus in every thing, Elessed to be, Ob pray, the Lord blesse Charles our King.

Oh England, would to God, thou didst consider well,
That ever, where home War, bath to the Church befell,
Nothing but forrow and misery it still deth bring,
Then pray for peace, and say, the Lord blesse Charles our King.

Come let us all implore, and pray to God for peace,
That all Domesticke wars, and troubles some may cease,
Amen, Amen, O Lord, Ob let us alwayes sing,
And pray with allows hearts, the Lord blesse Charles our King. Amen.



The Protestants Sacrifice.

Oh Lord my God for England J emplore,
Which in thy Wrath thou word half wounded fore,
Thy will be done, Lord we submit,
For Mercy Lord, oh make us fit,
That he may live,
And prayfet give,
To the d'althay,
Oh beare our prayer,
And doe us spare,
That we but clay,
O send us peace good God,
Remove thy bears fred.
And resonails us that o shee,

An happy union let my for, Lordgicus us all groce to report, and bloffe our King and Parliament.

FINIS.

